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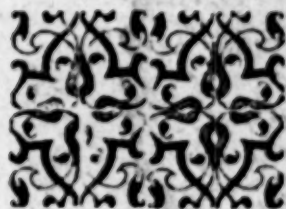
MOTIVES

FOR ASSOCIATION
TO MAINTAINE RELIGI-
ON ESTABLISHED.

Published as an antidote against the pestilent
treatises of secular Priests.

by Tho. Digges. Gent.

Virtus unita valet.



IMPRINTED 1601.

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366:16

A petition to the Queene, for
association in religion.

There be as seemeth vnto me (Most gracious Soueraigne) by the law of God, by the law of nature, and by the law of nations, 3 thinges in ducty to be exhibited by the subiectes to the magistrat, viz. Honor, Obedience, and Defence. For the magistrats, as (as they are rightly termed by Homer) *the Guides Leaders, & Nurisbers of the people.* They are, as Plato calleth them) *Sauours Keepers & Preservers of the people,* They are as Aristotle saith *aliuynge law, and the law without them a dumbe and dead magistracy.* So that the magistrat beinge the life of the law, & the law the life of the common wealth, in the safetie of the magistrat must needes consist the safetie of the common wealth. This seemes to me to haue bene the cause, that the comon lawes of this realme, haue ordained greiuous punishments for such as should indaunger the liues of principall magistrats. As 2 *Edw. 3.* It is layed downe, that if a man slaye the L. Chauncellor, L. Treaserer, Iustices of either bench, Iustices in Oyer, Iustices of assise, or Iustices assigned to heare and determine, beinge in their place doinge there office, that such offence is Treason. If then there hath
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bene and ought to be so great care and providence for the preservation and safetie of these inferiour magistrates in respect, how much more should there be in the establishing of the safetie and securitie of the superiour power & most supream magistracye, from whose throne and estate all other authorities are deriued, and by whose priuation they be all extinguished. Such is the cause we now deale with, even the defence, preservation, and safetie, of your most excellent Maiestie: A princesse of such peerlesnes and singularity, as meriteth no lesse to be regarded of all men for priuat singularitye, than honored for publike function. For if the force and strength of vertue be such, that the onely shewe and shadow of it hath that merueilous and magneticall attraction, that it draweth vnto it the hartes and mindes of infinite people, as plainly appeareth in the auntient nobles both Greekes & Romaines who wantinge the true knowledge of God (from whose diuine maiestie all vertues doe proceed as from the fountayne & to whose glorie they ought all to be directed as to the final scope) had in them rather forme and figure than any matter of substance of true vertue: what in explicable effectes doth
pure

pure, perfect, and sincere vertue bringe to
 passe, being adorned with the true know-
 ledge of God, settled in a seat most royall in
 the eyes and sight of all nations to the won-
 der and admiration of the world, to the sin-
 gular benefite of sundrye countryes, to the
 ioye of the godly, and to the prayse honor,
 and glorie of God. These thinges appearing
 most plainely in your Maiesties most royall
 person, cannot but draw vnto it most effec-
 tually, the hartes and myndes of all good and
 vertuous, who to their inestimable ioy: doe
 confesse and acknowledge your highnes: for
 the rarest princeesse in the world: for the life
 and light of your land, and for the sacred
 fountayne (next vnder God) of all there fel-
 city: so farr exceeding the auncient princes
 before mentioned, as true vertue doth the
 counterfeite, and as farr as endlesse glorie
 perpetuated by eternitie: surpasseth perishing
 fame, consumed by tyme. They traueled
 for their owne glory which was false, fading
 and momentary, your Maiestie seeking the
 glorie of God, shall assuredly be crowned
 with eterna// glory. But to enter into rehear-
 sa/ of your highnes most singular ornaments
 of mynde and body, of arte and nature, of
 grace & fortune, I meane not, nor may not.
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It is to deepe a sea for me to wade in: too large a feild for me to walke in. Therefore, syth therof speake as I ought, I cannot: as I can, I will not. As in the one I acknowledge it my weaknes and imbecilitie, so in the other I am lead by discretion and iudgment. For in the resplendeny of your excellency, wayne were it in me, & friuelous (in vttering my slender conceipt) to light as it were a candle to discouer the Sunne. But whatsoeuer we can, let vs doe it in your seruice: whatsoeuer we may, let vs deuise for your safetye.

The safetye of your Maiestie doth most consist in preservation of your most royall person, and of your estat.

Your person and estat are best preserved by cuttinge of the perils that would most annoy them. The estate of your highnes is a free monarchy, a soueraigne & absolute power, and authoritye instituted and ordained of God: for the defence of the good and punishment of the euill, and for the gouernment of all in pietye and Iustice.

This your soueraigne estat is dangerously impeached with the perill of your person by the indeuour to bring in the tirannye, superioritue, and supremacie of a foraigne Prelat: whose riches in times past, hath bene
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our pouertye: whose puisaunce, our terror:
whose doctrine our destruction. These are
they that loath manna and long for the
fleshpots of Egypt, that loue the tongue of
the Caldies better than the language of Ca-
naan: that madded with mallice, or blynded
with error, take *Sodom* for *Sion*, and *Eabell*
for *Ierusalem* Of these people we are to ob-
serue two things. The ende whereat they
shoot, and the meane they vse to obtayne to
that ende.

The ende for which they would aduance
their tyranny, is, that thereby they might en-
ioy their groues and hill alters, that thereby
they might honor agayne the whole host of
heaven, and that therby they might returne
againe to their superstitious Idolatrye & blas-
phemous religion.

The meanes wherby they would accom-
plish it, is, the death of your Ma^{ty}estie, & the
erecting of a favouring successor, wherevnto
tend all their deuises. This is their drift and
practise whyle there remaineth in them any
spärke of hope to attayne to this end, or any
concept (I will not say of probabilitie) but
of possibilitie to atchieue it. what law soeuer
we make to punish them, they will still per-
sist in their pernicious practises, and your
maiestie

Maiesties most sacred person shall still remaine in perill. But if your Maiestie cut of their hope, and make it aparently impossible for their religion ever to take place in this realme, their indeuor will forthwith surcease, the state will be clere from their deuises, and your Maiestie freed from danger.

The only way in myne opinion to extinguish their hopes, and thereby their practices, and so consequently the perill of your most sacred person, is, to establish a firme continuance & perpetuatiō of the substance and sinceritie of doctrine now professed in this realme, which me thinkes is sensible and is to be donne by generall lawes, by generall league, and by generall oth. To which end it would be enacted that all gentlemen, Magistrates, and possioners within this realme shall take the oth of association, for the defence and perpetuation of religion now publicely professed within this realme. And that the oth of supremacy be ministred with like addition to all men generally within this realme, from the age of 16. yeares vpwards, twice every yeare, by the Maiors and gouerners of citties, townes, and corporations, and by stewardes and other officers in mannors and Lordships in their countreyes, and their
lectes

leetes & law dayes. And if they refuse to enter into such league or oth, that every such person shalbe holden and reputed as suspected, and shalbe thereby disabled to beare any office or authority in this common wealth, and shall also be bound to his good behaviour, sequestred from ail his armour and weapons, and (if he be possessed of landes within this realme) shall yearly pay vnto your Maiestie the fourth part thereof. This payne & such others as your Maiestie shall like of to indure, duringe his obstanacie, and vpon his conformitye to cease.

By this meanes, their hope being taken away, I make no doubt but their practise will end. But so long as their hope endureth, they will never give over their deulish attempts. If *Erytus* had not hoped to set *Rome* at liberty, he had never conspired the death of *Cesar*. If *Phocas* had not hoped to obtayne the imperiall dignitie, he had not slayne his master *Mauritius*. If the papists hoped not to establishe heere their religion, they would not practise the death of your Maiestie. The let vs put them out of all hope, lest they put vs out of all helpe. For most true is that saying of *Plutarch* *In facinorises lenitas est in bonis crudelitas.*

But

But it wilbe perhaps obiected, that this course is dangerous: and that vnder pretēce of remedying a future peril, it draweth vpō vs a preient mischeife. The harme that there by is to be doubted, is, from the papists. If from them, it is either by exasperatyng their will, or by increasinge their power. Their will cannot be worse in this their extreame discontentment. Nothinge can be added to thire mallice whether your Maiestie behold eth the head or they members (if so gracious an eye may behold so vile an object) yow shall easily discouer their spyte & rancor to be already in the highest degree. The Pope hath sent out against your highnes his flame and thunderboltes of excommunication full of falshood and fury, of bitternes and ignominy. His will therein hath bene to depriue your Maiestie of your estate, gouernment, life, crowne, and dignity, He hath practised to draw vnto himselfe fauorers & followers withi our realme: to discharge your subiects of duety and aleageance they owe vnto you to withdraw them from your obeydience, and to draw them vnto his.

To this end he sent, first his *Agnos Dei*, then his *grana benedicta*, and such other trecherous baytes, the wayes of his trade, then
next

next his buls, threats, and excommunicati
ons, as the fire of his furie. And now last of
all (if euer his practises will haue end) their
Iesuits and *Seminary Preistres*, the most fine &
subtle Brokers of Babilon, By these meanes
he hath sturred tumultes in your land. He
hath allured your subiectes to disloialtie, &
induced some to actuall rebellion, & some
partes he hath inuaded with his forces: The
members following the directiō of the head
haue assisted his attempts both at home
and abroad: some by words, some by writ
ing, and some by action: and all by will seeke
to aduāce his authoritie & tirannie amongst
vs. Your maiesties most royall titles, they
haue touched with inualiditie. Your most sa
cred person, they haue cōspired against with
treacherie. Your pure and sincere religion,
they haue flaundred with impiety. Your
blessed & most merciful gouernment, they
haue charged with bloudines and tirannie.
They haue spoken it, they haue written it,
they haue published it, they haue dyed in
it. and can their will be worse? Yea, but
some of them acknowledge yow to be for
their lawfull soueraigne, and haue both spok
en & written very honorablie of your most
rare & singular excellencies, what then? shall
we thinke that their mallice is the lesse, be

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cause your vertue is the more: we may as well thinke, that the Diuels did not generally hate Christ, because some of them did confesse him to be the sonne of God.

Great is the force of truth, and often driueth the aduersarie to acknowledge it. And great is the subtiltie of sathan, who somtimes speaketh that that is true, because he would be beleueed in that that is false. The papistes as vngratious herein as their grandfather, doe sometimes acknowledge your most singular vertues, but then especially when they perswade some point of their religion, or inueigh against some noblemen that are about you, mixing their gall with honie that it may the rather be receaued: and mingling their falshood with veritie, that it may the sooner be beleueed. A tricke intruth of their treacherie, and no signe at all of their loyaltie. So leauinge their euill will at the worst, not possible to be augmented, we will consider of their power, whether that may hereby be increased.

The power and strength of any people or multitude, is to be augmented by one of theis 4. wayes. 1. By addition or number. 2. by supplie of necessities. 3 by advantage of place. 4. by order of gouernment. And as by these meanes it is increased, so by the contraries

traries it is diminished. Now if I shew your Maiestie, that their power shalbe increased by no one of these waies, but shalbe lessened by all their contraries: I hope I shall sufficiently double this point, & so procure cleere passage to my perswasion. That this may more manifestly appeare, let me present vnto your Maiestie, the whole number of your subiectes diuided into 4. bands.

1. *Protestants of religion.*
2. *Protestants of state.*
3. *Papists of state.*
4. *Papists of religion.*

The first are constant and faithfull vnto your highnes: the 2. waueringe: the 3. perillous: the 4. pernicious. The first serue yow for loue, the 2. for hope, the 3. for fashion, the 4. for feare. The corruptiō of the 1. breedeth the 2. The corruptiō of the 2. breedeth the 3. the corruption of the 3. breedeth the 4. than the which nothinge canne be more corrupt: they beinge altogether possessed with the dregs of poperie, wherein the more grosse the more vngratious. The haue their cōuerfion also in ascent. For of the subtillest part of the 4. is ingendered the 3. of the subtillest part of the the 3. is ingendered the 2. of the purest & best part of the 2. is ingendered the first,

first, The 1 & 4. are meere opposits, having their centers most contrarie, even heauen & hell, light and darknes, truth and falshood, Christ & antichrist. The 2 & 3 are intermedix: the 2. in part inclining to the 1, in part declining to the 3 the 3 in part declining to the 4: in part ascending to the 2. the more the 1. and 2. are increased, the more is your safetie. the more the 3 & 4. are augmented, the more is your perill. Out of the 2. and 3. the increase of the 1 and 4 must grow. For they are as it were two heapes of stones that must goe to the buildinge either of Sion or Babell. Their progresses, or dispositions are wrought or staid, hastened or slowed by certaine motiues or motiones: & they are of 2. sorts, externall or internall. the externall motiues on the one side be doctrine & discipline: the one on the word of life, the other the worke of law: the one on the sheepards voice, the other the sheepards hooke: the one in the mouth of the minister, the other in the hand of the magistrat: in the one is contained the preaching of the truth, in the other all good lawes for the establishment and maintenance thereof. The externall motiues on the other side, is the doctrine of error and superstition: and the policies and practises of impietie.

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The internall motiues are of two sortes;
 naturall, and supernaturall. the supernaturall
 motiues on the one side, is the operation of
 the holy ghost: on the other side, the sugges-
 tions & subtilties of sathan. The natural mo-
 tiue is *appetitus boni*. Now the 2 and 3 band,
 that is to say, the protestants of estat and pa-
 pists of estat, establissh their *summum bonum*
 in this world: and define it to be a life lead in
 wealth: pleasure reputation and authoritie.
 In the appetition hereof they both agree. In
 the acquisition they varie. For, the papists of
 estat: conceiuing great brittlenes and vncer-
 taintie in the course of this present gouern-
 ment which he supposeth cannot longe last,
 for that he desireth to haue his *summum bo-
 num* perdurable, he will not hassard it in this
 present, but will now laye his foundation
 long before, to inioy it in the future. To that
 end he will now be a fauourer to papistes of
 religion: he will releiue some of them that be
 most famous or rather most infamous on
 this side and beyond the seaes: he will giue
 some token of present discontentment: he
 will incur the displeasure of some great man
 of the estate that fauoureth the contrarie,
 and he will doe whatsoeuer els may make
 him a man of note, whereby he may notably

be accepted of in the future.

The protestant of estate (thinkinge it
 tedious to carrie, and frutlesse, to trust to
 dead mens shooes,) resolueth to tast of the
 present sweete, & offereth his seruice in most
 dutifull sorte vnto your maiestie, frameth
 himselfe vnto the time, assocyateth himselfe
 with such as are protestantes of religion, in
 sinuateth himselfe into the fauour of some
 great man that is fauourer thereof, hopeth
 to attaine wealth, reputation and authoritie
 therby, & herewith becometh a seruiceable
 member of the estat, though as yet no true
 member of the church. But for that he sub-
 mitteth himselfe vnto the externall motiues
 it is to be hoped that in time he wilbe in-
 wardly and effectually called, and so made
 a member of the mysticall body of Christ: for
 out of these gentiles is gathered the Israell
 of God: and as the dispare of the future and
 hope of the present produceth protestants
 of estat, so dispayre of the present & hope of
 the future producerh papists of estat. Now
 if the hope of the future be taken away, and
 all meanes vsed for the perpetuation of the
 present, there is no doubt but all papists of
 estat will become protestants of estat.
 For syth they establish their *summa bonum*

in this world, thether their inward motiue of *appetitus boni* must needes bringe them.

It is not vnprobable, that of the papists in this land, the 4 part are not papists of religion. The rest then (being papists of estate) be inge by this law taken from them, their power must needes remaine much weakened by this lesseninge of their number. Moreover, for that the papistes of religion at this present stand furnished with 1 credit and authoritie, 2 wealth and abilitie, 3 weapons and furniture, so that they may draw followers by the one, wage them by the other, & arme them by the 3: we by this law shall be reauue them of the 1, impayre the 2 with the increase of your maiesties treasurie, & take cleane from them the 3. Further, whereas some of them at this present, publicquely stand in offices of credit and comoditie as it were in forts and places of advantage, some others lye hid as it were in the ambush of their dissimulatio and trenches of treachery readye through all loope holes of oportunitie to annoy vs: we by this law shall remoue the 1, discouer the 2, and drawe out both vnto the open view, where being warned of them we may be armed for them.

Lastly, wheras heere tofore they haue cast

vp their account, booked their catholicke gentlemen, measured their forces, had intelligence with our enimies, sounded our hauens marshalled their practises, and (like *Catiline*) assigned euery of vs, your faithfull subjects to the slaughter: we shal by this meane take from them their maine battel, vnurnish and disarm the residue, displant them from their places of advantage, breake their route & disorder them in their arrayes. Thus farr are we from increasing hereby their power. Syth then it plainly appeareth that they shal euery way be weakened herewith, It resteth that I proue vnto your maiestie, that their weakening shalbe your strengthening, and that this law shalbe your safety.

VVhat harme soeuer may grow vnto your highnes must springe out of one or moe of these 3 causes. Either from the practises of aduersaries abroad, or from the spite of your subiectes at home, or frō the might of your succesor either abroad or at home. The forraigne enimyes of your Maiestie are the *Romaine Prelates* and their faction, whose perpetual practises haue bene to compassse their deathes, whose liues did withstand their purposes. The examples hereof are infinite, whether your highnes way the acts of their publique

lique hostility, or of their priuate treachery

For by either of both those, meanes haue. they wrought the ruine of many renowned personages, against whose liues they would neuer haue attempted ought, had they not hoped to haue bene gainers by their deaths. Now when it shall appeare vnto them, that by your Maiesties decease, no priuate or publique vtilitie to them, or to their church shall accrew, (by meanes of this law) it shalbe a repercussive to all their practises: which, being but an effect of their hope, by this frustrating thereof, will cleane be extinguished.

The spyt of your subiects, must growe by discontentment. The most discontented mē of your realme, are papists of religion, and papists of estate. The one solaceth his soule, the other cōforteth his minde in your ruine. the one accompeth, that hereby he shall enioy the libertie of his conscience, aduancement of his faction, establisshyng of his faith. the other hopeth thereby to possesse his so much expected good, and his worldly long looked for felicitie.

Of which expectation being by this law bereaued, the one of them will cleane giue ouer his course: the other will see that he

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hath

hath no cause to wish the shortinge of your dayes, syth it will not be available for the attayning of his desire.

The mightiest in succession (as your Maiestie knoweth) are they whose alliance, kindred, and confederacies are for the most part with papistes: whose faction beinge great: strong and mightie abroad, it standeth your excellency vpon, so much the more to weaken it at hom, and thereby to prouide an inward strength against an outward force. whereas otherwise your state shall seeme to depend vpon the will of your successor, a most vnsecure foundation, & perilous: syth so easilye it may be altered with ambition, and the desire of akingdome, which knoweth no kindred, with the which: whensoever it shall be enflamed, their forraine forces shall not be so dangerous vnto your Maiestie, as the partie they haue within the realme, if it be of strength, whom the feruent desire of a third thing will ioyne to the forraine, in such a knot of indissoluble society, as in all probability will proue perilous and dangerous to your highnes. But this lawe established, your successors shall perceauie themselves so cutt off, from all stronge partye within your land, that they shall thereby be greatly dis-

discouraged from any such ambitious attempts. For taking view of your whole subiects they shall finde either protestants of religion their most mortall enemies: if they attempt any thinge against your maiestie: or els protestants of estate men that will not alter their present contentment for an vncertaine innouation: or els papists of religion, who being but few in number discontented, and disarmed, without either followers or furniture will rather daunt their spirits with their nakednes then encourage them with their power.

The estat of your subiects being brought to this passe .it is in your maiestie by a better learned and more painfull ministry. and by seuerer discipline: as it were by motiues more effectual, mightily to increas the first, dayly to diminish the second & third. and to propulse the relapses of either to the great increasinge of the church of God, the great strengthening and safegard of your estate, and to the saluation of infinite soules. Syth then this law can breede no perill to your highnes at home, but wilbe the ground & cause of much strength and securitie vnto your Maiestie: it remaineth to be considered how that mightie faction of papists will digest it abroad.

abroad.

Their power assuredly, it can no way increase, and their will (I perswade my selfe) it cannot exasperate, being already at the very worst and extremest poynt of discontentment. But if it did, I knowe right well that the fortitude and magnanimitye of your kingly minde would little esteeme it, and vterly despise it. And if it should come to passe in your Maesties dayes, that the princes of *Meshech* and *Tuball*, the forces of *Gomer* and the house of *Togarmah* out of the North, should confederate togeather (as it is rehearsed in *Ezekiell* chapter 38. and recapitulated by *S. Iohn*) and should say one to the other, we will goe vp to the land of vnwalled villages to them that be at rest, which dwell safely dwellinge without wals, and hauinge neither barrs nor gates, even to the land which hath bene tost with the sword, and is now gathered togeather of many nations, which haue gotten cattel and goods and dwell safe: we will goe, togeather to spoyle a prave, to gett a bootye to take away silver and gold, to carry away cattel and goods, and to haue a great pray: yet, whensoever they shall put the same in execution, it is prophesied and promised, that the sword of the Lord shalbe vpon

vpon them in all the mountaines of Israell.

By this lawe lett vs make our selues an vn mouable mountaine of Israell, for the sword of the Lord wilbe vpon his enimies: not in the sandes, nor in the seaes but in the mountaynes of Israell. If we be neither hott nor cold, but luke warme, and so rather frozen then feruent: when the Lord shall tast vs in to his iudgment he will voyd vs out of the mouth of his maiestie. But if we be a mountayne of Israell, the sword of the Lord wilbe with vs against our enimies: with pestilence & blood will he plead against them: stormes rayne, and haylestones: fyre and brimstone, will he cause to rayne vpon them and their hostes and vpon all that great people that is with them. Thus will he be magnified sanctified, and knowne in the eyes of many nations, & they shall knowe that he is the Lord. This cōstancy, this zeale in the Lords cause, this perpetuation of his truth to our posteritie, is a part of duty acceptable to God: it is a meane as it were that draweth vpon vs his great, singular: and manifold blessings: which notablie appeareth in that excellent testimony that God giueth of the integritie of *Abraham gen. 18. 19 knowe this also (saith the Lord) that Abraham will commaund his children*

children and his house hold after him, that they
keepe the way of the Lord, that they may doe iu-
stice and Iudgment: that the Lord may bring
vpon Abraham the blessings that he hath pro-
mised

I doubt not, but what the diuine Maiestie
knew herein of Abraham the Father of the
faithfull, he knoweth the same likewise of
your highnes a mother in Israell, a motherly
estate that excludeth not perpetuall virgi-
nitie: and an heauenly estate, includeth eter-
nall felicity: I doubt not (I say) but the Lord
knoweth this also: that Queene Elizabeth
will commaund her subiects & her seruants
after her to keepe the way of the Lord, to
doe iustice & Iudgment: that the Lord may
bring vpon Queene Elizabeth the blessings
that he hath purposed.

This law and commaundement of God,
(to keepe the way of the Lord to maintaine
and perpetuate his truth and doctrine to
our posterity) is that which we most hum-
bly and seruently desire at the hands of God,
and of your Maiestie. It standeth with his
glory: we craue it of his goodnes: It stand-
eth with your safety: we craue
it of your wisdome.

FINIS.

By Thomas Digges Gentleman.

To the most Reuerend Arch.bishops, and right
reuerend Lord Bishops of both provinces.

I am occasioned (right reuerend Fathers) or rather provoked to publish this petition (long since penned but whether delivered according to the pretence I know not) by the Papists their seeking to make Burgeses for this Parliament, by their earnestnes against the former Bill for xiid to be had of such, as without convenient cause should not be present (at least on Sondayes) at diuine service, or preaching of Gods word, in some Church or Chappell: and by their publishing bookes (mo than a good many) pretending a controversy between secular priests and Iesuits. but intending to make way (at least) for a toleration of popery which they hoped (and so gaue out throughout the realme) to obtaine by this Parliament.

I call them papists who was so earnest against that bill. For who but papists would pronounce that penaltie to be extreame, plead that people are not to be compelled but perswaded to come to Church and doubt whether lay men may meddle in any Church matter. But their popish and dangerous end (discovered hereafter) doth manifest them to be papists though some of them disclaimed that name, and yet are not thereby justified. For Do'man saith that papists and papitans would not be so called. But did they deny them-

selues to be Romish Catholique? Whatsoever they pretend, I freely confesse that the end of publishing this petition is, by putting this motion, for Association to preserve religion established, into the heades of wise and religious men, to occasion something to be thought of, whereby the hope of the papists might be utterly frustrated.

I present to your Lordships by name as to them who haue will and power to prevent the purpose of the papists, and to further so good a motion as this, I will not discourse against toleration, syth I wright to your Fatherhoods, who (out of your profession) can best tell, that it is a principall clause of the new covenant, that they should be but one shepheard and one sheepfold, one God and one way. So that they are no sound gospellers that ha ken to a toleration of Antichristianity vnder a most christian Queene, who hath suffered for the gospel both subiect & soveraigne.

But good my Lords giue me leaue to say some what for Association in this petition perswaded: & the rather, because in these printed babbles & brabble, the papists inde vour to make civil warr between the best christians, that is (as Dolman devides and describes them) protestants viz. such as depend vpon ecclesiastical dignities: & puritans viz. such as pretend perfection in religion. Call to minde (right reverend) the course of times, & remember, that when the

Earle of Leicester liued, it went for current. that all Papists were Traitors in action, or affection. He was no sooner dead, But Sir Christopher Hatton (noted by Philopater, for publique: & bitter inuectiues against papists being on him selfe) he (I say) bearing sway. Puritans were trounced, and traduced as troublers of the state: Presently after his death, there comes forth (by meanes of the late Lord Treasurer) a proclamation, and commissions throughout the land to inquire for Priests, for there receiuers, recusants and such like, least if they were not looked vnto betime, the informations which were sent to Rome, and Spaine of the number and readines of prepared papists. should prove to true, at the Spanish second invasion then intended.

But now that that Lord Treasurer is gone, and the Earle of Essex, through his fatall error, taken away, the cry is: Priests be tolerable men, but Puritans may not be abidden. Remember (I say: and pray) these things: And consider, Whether a Snake lurkes not vnder the grass, and whether there be not some crafty Sinon of Sir Christopher Hattons Stamp (as it is imprinted by Philopater) who maketh way to these Troian horses, the popish Bookes. If this may be supposed, I beseech your Lordships enter into this further consideration, that if diuine

sion betweene protestants and puritans be avail-
 able for Popery, the contrary must needs be good
 for the preservation of religion established. But
 if it may please your Lordships to give me leave,
 to signifie the cause, why they thus perswade the
 oppression of puritans, I doubt not, but that yee
 will feare his feare, who said: Timeo Danaos
 vel dona ferentes, and suspect the perswasion
 of such enemies, as with whom it is a ground of
 politie (as well in peace as in warr) Dolus an
 virtus, quis in hoste requirit, and a Constant
 Canon: that Faith is not to be kept with he-
 retiques. The cause is sufficiently bewrayed in
 the warr word, and answer to a Jesuited gentle-
 man, to wit: That whereas they take the puritans
 to be there greatest opposits, they would haue the
 (especially knowne professors) to be kept downe.
 Quousque? While the catholike party (to vse
 there owne words) may haue some sway in the
 ballance with them. In which cause, let vs ob-
 serue three things.

First they pretend to hold only the Puritans
 for their opposits. As if your Lordships could be
 content to give way to their toleration, and yet
 they cannot but take knowledge (and that with
 some signification of their feeling) of that worthy
 Prelate the Lord Bishop of Duresme his godly
 exhortation at Pauls crosse against toleration,
 they

they cannot but (in their Quodlibets) scornfully terme the godly sermon of that reuerend father the Bishop of Chester A preachment and report him to be a Puritan for inveighing against the at Pauls croisse, equally as against the Iesuits. And they cannot but ioyne (even in thes Bookes) Caluinists with Puritans, Now this word Caluinists comprehendeth Protestants as well as Puritans, So that we may gather, that (when their time serueth) they will speake out that, which Bristow in his motiues writeth, viz. That we are all puritans in hart. But your Lordships are wise to conclude, that if the Admirat of Arragon spared the papists no more than other in the borders of Germany, and if it be true (which the priests now report) That the Duke of Medina said, that if he had prevailed against England with his invincible Armado, He would haue spared papists no more than protestants, but make way for his master. Then they will not spare your Lordships, in their golden (or bloody) day: though ye should pleade never so earnestly, that ye are L. Bishops, and no puritans.

To this end is the second note to be obserued: to wit, That knowne professors are specially aimed at. And here I pray you remember, that Edward Squyre was sent to poyson her Maiestie whom

(whom God preserue) as well as the Earle of Essex: Is our gracious Queene a puritan? Nay was the Earle a puritan, who was lead by Papists in his sinfull attempt, and at his arraignment misliked puritans opinion touching Church gouernment. No no, it is evident, that all be puritans with them, which stand for the gospell. And therefore Dolman in his epistle, doth cunningly insinuate, & aduise to make the Earle away: as If he had written to this effect. If her Maiestie were dead we were neuer a whit the nearer our purpose, so long as Essex is in place. But if we could be rid of him, there were none of like policy, valor, resolution, authority, & fauor with the people, to hold the protestants togeather against the Infanta, & popery. According to which insinuation (for a signe is as good as a sentence to prepared minde) friends of Spaine (when Squyres payson failed) workinge vpon the Earles impatience, by meanes & deuises drew him to that attempt of making away to present his greifes to her Maiestie. This is held for truth (S. Robert Cicill a vouching so much at Cusses arraignment) howsoeuer the answerer to the Iesuited gentleman dare sweare contrary to that which is published by authority & commonly knowne) that papists partakers in the Earles disastrous actiō, were drawne they knew not where

whereunto, and yet none but papists were appoynted to ward the utter court gate, the hall, and presence, and to kepe the Honorable personages, whom her Maustie sent to the Earle, and none but such cryed, Kill them, Kill them, Cast the great Seale out of the window &c. Well, the Lord of Lords preserve the L. Mountioy, from the dutifull practises of the freinds of Spayne. The third thing to be considered (as a most dangerous matter) is, That the papists discover a minde to make themselves strong enough, to encounter the Puritans, that is, al that stand in their way, as hath bene shewed, to which end, their designes have respect, as shall be somewhat shewed hereafter.

But it may be objected, that this contention between secular priests and Iesuits, cannot but cause a dis-vnion amongst the lay papists, and therefore weaken their party. I could graunt the conclusion, if I could beleue the premises, viz. That there were such a contention indeed, and that thereby the lay papists were divided. It may be, their was some hart burning (at the first) occasioned by the Iesuits ambition, and desire of authority over the priests, But now advantage is made of this pretended continuance by dispensation, that our fearesfull eyes, & troubled thoughts being set vpon the the Iesuits: the priests may be lesse feared, and more favored, as I am perswaded by these probabilities.

First if the Pope can dispence with papists their being ministers in our Churches, provided they maintaine some one poynt of popery or other, with their being magistrats in our cōmon wealth, provided they (vnder hād) hinder proceedings agāst papists: and (at the motion of Parsons & Campion) with their being (in sheew) obedient subjects notwithstanding the Bull of Pius Quintus to the contrary, provided they be ready to rebell, when time shall serue, Is it vnlkely that he wil dispence with this pretended contentiō, wher by he may hope to aduance his popery more than by forcible meanes? Otherwise he would never haue suffered it to proceed so far, least his kingdome diuided should overthrow it selfe. And the rather this may be supposed, if the Iesuits advise the same, which it may be they haue done. For they be knowne to be Macheuillists, & therefore carles what they do, so they may bring their principall desire to passe: they are few in England, & not easily found out: they know that any thinge wilbe receiued agāst the, and yet impiare their credit no more thā it was before, because of the generall preiudice agāst the, and if thew credits were hereby somewhat wounded, they can heale theselues whē they will, & (perhaps) by the Scorpions tale that wounded them. But if the Infanta preuaile, they may make accompt to be glorified for their practises agāst this state as Thomas

Becket was, for his trecherous dealing against King Henry the second.

Againe I cannot see how it can be possible, that Priests should be faithfull to the synagogue of Rome, & cōtinue in favor with the Pope, & yet (without dispensation) publish and that amongst vs) these volumes, wherein their holy father is somewhat touched, his darlings the Iesuits (barnesfully traduced, and all the treasonable practises of papists against our Stat, (in sundry Popish discourses heretofore refuted as fictions and devises) be now granted de facto, but laid (forsooth) vpon Iesuits: & there Iesuited complices, that is (as tie will manifest) all priests & papists. For the priests themselves complaine (even in these Bookes) if ye will beleue them) that lay papists (in a manner) faile them, for the Iesuits sake, ergo lay papists be traytors as well as Iesuits. And, Is it not strang, that Seminary priests, who in their supplicatiō to her Maiestie, printed Anno. 1595. do glory that Cardinall Allen (that perswader and iustifier of the Spanish invasion Anno. 88) was their foundder: & that they were brought vp vnder the Iesuits, should be now at deadly feud with them? No no, their excesssiue writing (as if they did not beleue themselves) will ever be thought but cōterseite quarrelling, except (by their meanes) the Archpriest, or some of the Iesuits be brought to their triall. And therather: because the Iesuits,

who want neither Stomach nor meanes, play mā
budget though they be so notoriously provok'd.

Thir'dly it is to be obserued, that this devise to
lay all the treasonable practises vpon the Iesuits
was never put in execution before now. Indeed
a follower of S. Christopher Hatton conceiu'd
such a matter long since, which, with like di-
uises, may (perhaps) be displayed, when all these
pipish Bookes be abroad, in meane while, may it
please your Lordships to remember: that the Iesu-
its (and Father Parsons by name) be iustified
as by the Wardword not long since published by
H. H. and not by Parsons as I haue credibly
heard and by sundry treatizes of particular per-
sons, so by the generall commendations of priests
in their supplication before mentioned. Wherefore
then (at the farthest) it may be vnderstood, that
the priests (as is confessed in the preface to the
Quodlibets) were willing not on'y to couler
& conceale but also to make the Iesuits their
attempts, and practises their owne in every
thing. Which bring so, It cannot be true, That
the priests discarded Iesuits & their practises:
when they were equally entangled by penal
lawes, as in the said preface it is insinuated, but
without prayse to the priests, who stucke to the Ie-
suits so long at least. For all those penall lawes
were in execution before the imprinting of that
sup.

supplication. Nay, sith by the proclamation, which they would refute by that supplication, they are charged with treasonable practises, why did not they then lay load on the Iesuits, to ease their owne shouldrers? So that it seemeth to me more than evident that this denise is but a new point of popish policy.

Moreover It is not to be forgotten. That Squire confessed, that VValpoole the Iesuit remitted him to Doctor Bagshaw (one of these Priests) for direction in his poysonfull affaire, and that Priests (who dare sweare as is aforesaid) can contrary themselves when they will for a purpose.

For when the Scottish Queene lived, then her title was the clearest, but after her death, none but the Infant hath right to this crowne, and Allen (founder of the Seminaries) found fault with Saunders and Eristow for iustifying the rebellion in the North, by Pope Pius his Bull, and yet the same Allen iustified S. VV. Stanly his betraying Deuenter, by the same Bull.

Lastly if this contention be hearty and not politique I maruell there should be so great an agreement amonge the laye Papists, considering the pretended contention hath bene longe, and (in shew) is too vehement, the Iesuits be few, and the Priests many & well maintained in prison, and abroad (notwithstanding the said pretended complaining) the Iesuits are knowne to be for

the Infanta, and the aide of 30000. Papists, is said to haue bene offered the Scottish King, (nō they would gull by these pamphlets) if he would promis toleration.

If I be demaunded, what ende beyond the for beareing of Priests (a matter of no great momēt) may be supposed worthy a stratageme so strange, myne answer is ready, to wit. The Priests (not maintained by the Pope, & Spanish King in Seminaries for nought) haue promised to aide forraigne forces (when they shalbe landed) with forty thousands: as S. Robert Cicill reported this Parliament. That this may be made good, The worke of reconciling to the Pope must needs be applied, and therefore all hands must be sett on worke, that priests therefore, (who are most in nōber) may ply their busines, and be lesse looked vnto, it seemeth good in policy, to turne the eyes of the magistrate, and edge of the sword vpon some, and none so fitt as the Iesuite & Puritan already in disgrace with the State. Here (by the way) it may be inquired, why they ioyne puritāns with Iesuits: I answer, to fill our heads & hands the fuller of feare and worke, and peradventure, to trump in the puritans way, least they be likewise tolerated (as reason is) if the papists hap (as the priests hope) to obtaine toleration. But to returne to the matter, I remember a distinction in a certain posicon maintained before the late Earle of
Hunt

Huntingdon: That howsoever Priests are executed for affirminge the Pops primacy, and reconciling to the Church of Rome (which are parts of their priestly function) yet they are not executed for these parts as they are religious, but as they be dangerous to the state, in ciuill consideration. The reason is evident, For if Dolman make accompt of country people as of papists & partizans, though they be not absolute papists, but onely (for want of that teaching which is in good townes) profess to beleene, as their Fathers beleue: what accompt is to be made of reconciled Papists? What? let the rebellion of the North & bloudy sturres in Ireland make it more than manifest to our state, that the Pops Bull can quickly beget rebels and traitors, where the gospell is not effectually preached, much more where popery is tolerated, but most of all where reconciling is lookt to but through the fingers. And if papists remēbring (be-like) Dolmans opinion, that they by reason of such country people, be most likely to dispose of the crowne, were so earnest against the said Bill for coming to Church before mentioned, knowing, that by due execution of the penalty of xiij^d. the common sort would be drawne to the Church much more than by the penaltie of xxi. and thereby the popish partie greatly diminished, no marvile throug^h this stratagem be used that priests may more fre'y with lesse feare, reconcile

cle, thereby to increase the Popish partie. That England (to use their owne words) may worke it selfe catholique againe, by the proceeding practises of the Seminaris, the Protestât being now no more unlikely to be avoided (ergo toleration is not their vitermost end) than they catholique was in the beginning of her Maiesties raigne.

Wherein if the proccede, and prevaile, and if forraigne forces should arrive and invade vs, (though in her Maiesties dayes) it would soone be seene, that these priests which now flatter her Maiestic, and speake their pleasure of Iesuits dealing for the Infanta, would (no lesse diligently thâ the Iesuits) proclaime Bellum Dei, as Iohn de Aquila doth in Ireland, & that her Maiestic is but an vsurper, & excommunicated: To say nothing of that which the Wardword already intimateth, by affirming Catherine of Spiane, to haue bene K. Henries wife, by Gods law, and mans. Thẽ would they vge the Infanta her title, confirmed by the pope, by her Father, and by her brother, as also the iudgement of Cardinal Allé (as his last wil, & testament) that they are Machiauellists & not catholiques, (who vnder any pretence whatsoeuer) do not adhere to the Infanta, and then they will preemptorily adiuue their popish creatures to shew themselves vnder paine of pope pius his excommunication, confirmed by this Pope Clement, as Don Iohn de Aquila saith

saith. In the meane while it is to be noted, that e-
 ven in these bookes Religion established is con-
 ed heresi: The more than easy execution of neces-
 sary lawes, and those not rigorous is called tir-
 ny and cruell persecution: priests are avouched to
 haue bene executed only for religion and not for
 treason as they were indicted & convicted. Al-
 len the principall procurer of the Spanish arma-
 do Anno. 1588. is highly commended, and it is
 held lawfull, but yet not expedient for the pope
 to excommunicate, our gracious Soueraigne, All
 which, whether it doth not draw the authors and
 fautors or abettors of these bookes within the cō-
 passe of treason, felony, or premunire, I referre it to
 the iudgement of learned lawiers, & to a future
 discowse, in the meane while I wish that these of-
 fenders & nāely this VV. VVatson priest as he
 calleth himselfe) find not more fauour than Iohn
 Vdall preacher of the gospell who lesse offended.

But it is said that some of the priests began to
 procure absolutiō for her Maiestie, or the cancel-
 ling of that Bul. If this be so, vspeakable iniury
 (if it proue not flat treason) is offered to her Ma-
 iestie. For be it farre from vs to admit, that her
 Maiestie who professeth her selfe to be Sēper ea-
 dem. (who not long since) wrote an excellent let-
 ter to the French Kings Sister to perswade her to
 be constant in religion: & who hath ever bene of
 that heroicall magnanimitie, that she hath dispis-
 sed

ed dangerous attempts, to provoke her to graunt the papists toleration: should now faint for feare, and betray the gospell of Iesus Christ. If then her Maiestie be not acquainted with their message: It must needs be that the honor of her Maiesties most christian resolution is treacherously undermined, and thereby the Pope and Spaniard incouraged to follow their designs. Yea it is to be feared, that some in authority haue concurrence with Priests and Iesuits, and presuminge on their credit with her Maiestie, hope, partly by feares procured, and partly by conditionall absolution, indulgence or dispensation obtained, to draw her Maiestie to toleration: and then a cōpt is made (in the answer to the Iesuites gentleman) The Lion being taken out of the way, papists would swarme infinitely, and so the strengthening of their party, and withall the execution of their long desired purpose, more speedily hastened. And the rather this feare may be conceived, if it be true, that the priests are gone to Rome to sue an appeale with the privity & consent, of some in authority, as in the said answer it is signified with hope as of toleration, so of the confirmation of their said friends in authority. For if they dare adventure a premunire by favouring, comforting, counselling, or abetting an appeale to Rome contrary to the statute of 24. H. 8. cap. 22. what dare they not doe?

Now

Now your LL. may iudge whether I may not be probably perswaded, that this contention betweene Priests and Iesuits is dispensed with, & tendeth to the increasing & not diminishing of the popish party. And therefore the due consideration thereof may draw (rather then diuert) your LL. to this perswasion: That by incitting the Protestāt against the Puritā, they would weaken the party against them, & strengthen their owne: and the rather your LL. may be thus perswaded sith they cannot but intimate in these books that the papists haue multiplied, ever since some of your LL. haue curbed the Puritans..

Wherefore (as ye haue a faithfull eye to the maine chaunce) & loue the gospell from your hearts take heed how any of you hearken the Papists, and discourage the Puritan (nay every sound Protestant) by tolerating points of popery to be broached in pulpit or print, & yet silence Puritan preachers only for preachig without licence, or not subscribing further than law requireth, though they offer to subscribe so far by inforcig mans ceremonies in Gods service, & stāding for crosses in high wayes, which in the begining of her Maiesties raigne were defaced (in most places) as monuments of Idolatry, & superstitiō, accordig to the 23. Iniunctiō, & doctrine of the homiles against the perill of Idolatry. Now is it good policy to restore the in this declining time whe (God wot) the papists haue no need of helpe or hope: what (my Lords) Is there so great difference

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betweene you and they puritans, as is betweene
you and the papists, whose doctrine is poyson in
the roote, and treason in the fruite? Whereas the
bone which the Diuill hath cast betweene you &
the puritans, is but of the offalls of the whore of Ba-
bilons peace offerings I hope I may thus speake with-
out offence, For I know, that some of your LL. (& I
doubt not but most of you, be of the same mind doe
iudge, as I doe, of ceremonies about which all this
wrangling is. O my Lords? Doth the 50. In iuncti-
on straitly forbid (for peace sake) the vsing of these
termes, papists and heretique? and is there not
greater reason, that some course be taken, that Pro-
testants may no longer (without rebuke) reproch
on another (to the reuicing of Papists) with Puri-
tan, and Formalist Precisian and Timeseruer?

Here I imagine some enemy of the Puritan, &
friend of the papist (who often meete in one coate)
will readily answer, & say: that it was policy not
to prouoke the papists in the beginning of her Ma-
iesties raigne, sith then; they were many & migh-
tie. I reply, & affirme: That for the same reason, it
is not good in policy to prouoke the puritans, in the
declining of her Maiesties age, and raigne: when
it is more than high time, that protestants should
use their helpe against the common aduersary,
who most feareth them: As appeareth by that
which is already said out of the Wardword: And
by that which Dolman (one, who thoroughly con-
sidered

sidered the state of things) affirmeth to wit, That puritans be a strong party, for London & good towns, most Lords, gentlemē, & Captaies (that be of the religiō) incline that way, & be mē of action & resolutiō. But to leaue the laity, Consider the clergy (whō ye are especially to vse against the papists) & (setting by no residents & dumb dogs) ye shal find tenne puritāns for one formalist, & that one puritan doth more aduance the gospell, & suppress popery, than tenne formalists. For he attends his ministry, & not multiplying or exchanging of benefices. He preacheth, not once a moneth, or lesse, but every sabboth day, & that, not to please the eare, but to moue the hart. How can ye want the ministry of such men? but blessed be God) I heare, that of late, the mouthes of some long silenced be in some sorte opened, continue your fauour towards them, and incourage others that be settled, if ye desire (bona fide) to prevent toleration, and the multiplying of papists.

Lastly. I pray yee to make and (in your godly wisdom) to make vse of that which is writte in the booke, which is called, Newes from Spaine, and Holland, where, after one (in a supposed conference) avoweth, that Puritans would certainly be extinguished, If the Queenes Maiestie liue any number of yeares, for that the counsell seemeth bent therevnto: It is thus answered. Tush you are deceaued, Nay much more possible and likely

ly it is, that the Puritan shall overcome the Protestant, thā the contrary: For that the puritan buildeth directly vpon the protestants first grounds in religion, and deduceth thereof clearly, and by ordinary consequence, all his conclusions: which the protestant cannot deny by divinity, but only by policy, and humane ordination, or by turning to Catholique answers, contrary to their owne principles. And therefore it is hard for any man, sincerely to be a Protestant, but that he wil easily passe on also (more or lesse) to be a Puritan. And onely they (in effect) wil be against them, who are interested in the other side (As Archbishops, Bishops, Archdeacons, Cannons, Notaries, Registers, Ciuil-Lawyers and the like) for not leaving their commodities: And some few Counsellors also perhaps, for not offending the Queene etc.

In consideration of the premisses, wishing (from my hart) that your LL: would use the puritans (especially their preachers) as brethren & that they would reuerence your LL: as fathers, and protesting, that I haue written these motives out of my best consideration, without all partialitie I humbly craue your fauours and take my leave. From my chamber this Instant December, 1601.

LET

Q VILIBET

BEWARE

OF

QVODLIBET

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